1: Wilson E-5 (1934-1938) 1951 FN17 Ngonde FN17
Nyakyusa

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IV. A CHRISTIAN BOYS' VILLAGE BEING BUILT ROUND A SCHOOL
(the larger building in the centre of the picture)

[Facing p. 35]

2: Wilson E-S (1934-1938)1957 FN17 Ngonde FN17
Nyakyusa
Kukwe

(*ukuzeya ulufumbo*). Rich people kill a cow 'to clear out the litter' which, like those killed at the burial, is said to go with the deceased to the land of the shades. 764 [856]

Some time later (the date varies from one ritual to another) they build a little hut at the intersection of two paths—cross-roads—or, if there is no cross-roads near, on the path to the stream, and in this hut they make a hearth with fire-bricks (*amafigo*); a fire is lighted and each participant in turn puts oil-seeds from the *amyungati* tree into a potsherd on the fire, saying as he does so: 'This is the death of my mother (etc.).' The seeds are mixed with medicine and, when they are roasted, are ground for ointment. Then beans are put on with water in the same fashion, each participant pouring a little water and saying: 'This is the ritual of my mother (etc.).' Next, the participants are made to sit down on a bark-cloth. The officiant draws lines on the head of each with a bunch of *ihinjole* grass dipped in the lees of beer, and as she shaves him she mocks him saying: 'Poor fool, it found its mother was dead, went stealing, and they have speared it on the head.' Then the participants go to wash, each wearing two banana leaves round his loins and two round his neck. One of each pair is a plantain, and it is put on first, the other is a sweet banana and it comes on top. And each participant sticks a plantain into his (or her) waistband in front, and a sweet banana behind. When they come to the stream each participant sits down in it and the officiant puts pebbles between his fingers and toes, in the crooks of his elbows and knees, in his mouth and ears, and on his head. These, and the leaves and bananas he wore, are allowed to flow away in the water. They return to the temporary hut carrying flowers, *kalimpinga* and *kakonfu*, which they throw on to the roof, and the officiant pours water she has brought in a little calabash on to the thatch above the doorway, while each participant in turn runs through the drops, out at a back door, in again and out through the drops. As they come home millet is scattered on the ground before them, then they eat roasted bananas with lentils (and sometimes pumpkin-seeds) stuck in them as in the Selya ritual, boiled bananas and beans, a bean mash, and roasted chicken or, sometimes, meat. The bananas are from the plantain stem they stole and from a sweet banana stem provided by the family, and some of the food is salted, some unsalted. As they eat they look in the direction from which their lineage came, then the officiant anoints them with ointment (made from the oil-seeds 764 346 [785]

2: Wilson E-5 (1934-1938)1957 FN17 Ngonde FN17
Nyakyusa
Kukwe

158 and fashions earth with his fingers, tying some up in leaves and rolling
825 some up between his palms, if he does things which they do in the ritual, then they perform the whole ritual. Saga, Jenale's grandmother, did these things, but then they began to perform the ritual and at once she recovered. She just talked to herself and went on moulding earth. She could not throw her clothes away for she was sick, her death was very near. As soon as they had done the ritual and she had recovered, she died. The reason they had not performed a complete ritual for her was because she had been away at the time it was performed. She had run off with a lover. It was the ritual of her mother which was not performed for her.

It is clear that, though informants were not agreed about the distinguishing features of the two types of madness, they were agreed about its general characteristics, and that one form was connected with neglect of rituals.

764 QUESTION: Why the little hut?
946 MWAMULENGA (an old chief): When performing the ritual they build a little hut in which to carry it out. This hut tells us of the man's behaviour when alive, he lived in a house. So that now he is dead we kill his home too, and that is why they destroy the hut at the end of the ritual. They perform the ritual in a house because he lived in a house.

764 QUESTION: Why the stealing of the stem of plantains?
MWAMULENGA: This tells us about driving the disease away, that the disease which killed him should leave our homestead. The stem of bananas is a symbol (*ikimenyilo*) of the disease. We do not know where the disease came from. When we steal the bananas we think that the disease came from some other place and killed him, it has not always been in our house. That is why we go to another homestead to steal the stem of bananas. But when we are driven away with the bananas that is a symbol of driving the disease away again, we drive the disease away. Sometimes the householders come out and drive us away, sometimes they stay still, and we who have come with the thief drive him away. We arrange with the householder beforehand. The meaning is the same in either case.

QUESTION: Why the food?
MWAMULENGA: The salted and unsalted food, the mush, the beans and bananas which they take out separately, the chicken, the roast bananas, those in which they put lentils and pumpkin-seeds—all these they eat, for they are afraid that if they do not, but leave one of them out, then when they eat, in the ritual of other people, some of those they omitted, the ritual will infect them. So that is why they eat everything. If a man doesn't eat any chicken he will catch the disease afterwards from the very smell of a ritual chicken!

3: Mackenzie M-5 (ca. 1925) 1925
FN17 Ngonde FN17

CHAPTER XI

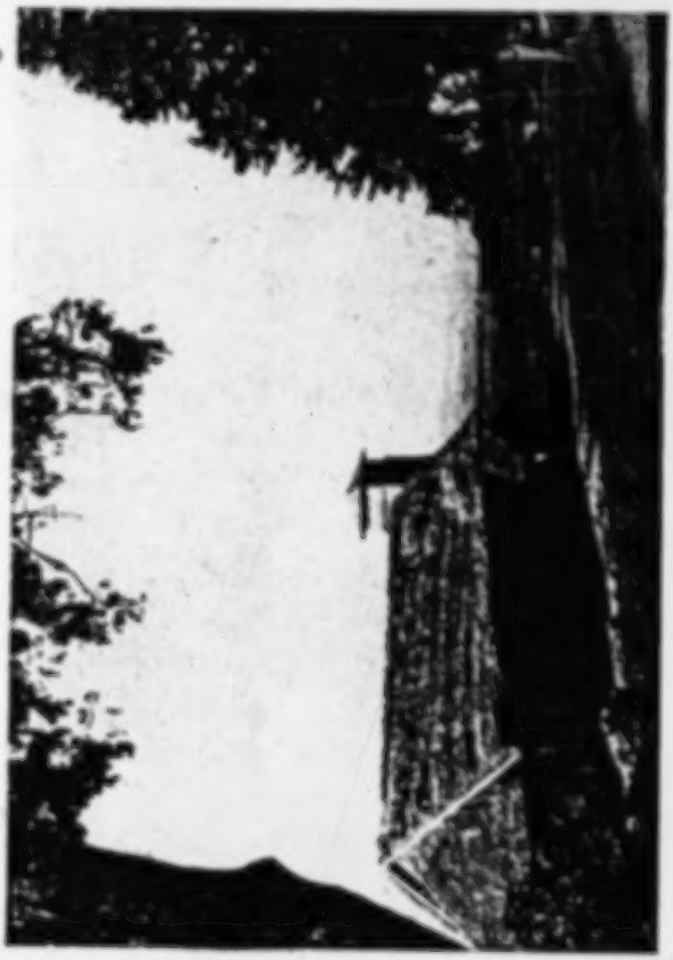
Arts & Crafts

346 177 AS I write there is a church being erected at Kyimbila to seat about seven hundred and fifty people. It has fifteen windows, each with three Gothic arches, and six doors each with its Gothic arch. This work was done, with only amateur supervision, by native workmen, of whom only one has had any kind of training, all the rest being young men, some of whom had never handled a trowel, and the best of them had not had more than a few months' now and again at similar work. A good deal of pulling down and rebuilding had to be done, but the building, as it stands, with its buttresses and arched doors and windows, has a dignified and satisfying appearance. The carpentry is being done with the assistance of a trained man from Nyasaland, all the other carpenters being men with a training, or lack of it, similar to that of the bricklayers. The church is cruciform in shape, and the placing of the crown couples, if that is correct designation, was a triumph of ingenuity and patience.

176 Now there is nothing in Konde arts and crafts to lead one to think all this a natural development of what they did before. For the remarkable thing

9: Wilson E-5 (1934-1955) 1959
FN17 Ngonde FN17
Nyakyusa

346



11. KISYOMA CHURCH

[Facing p. 119]